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## Synopses of Important Articles.

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**The Ministry and the Higher Criticism.\***—The usual argument for the divine authority of the Scriptures is attacked at its root by the Higher Criticism. The argument moves on the grounds of reason, passing from the need of man for a revelation to the antecedent probability of one, then to the genuineness of the Scriptures, and then to the authenticity, then to the divine authority. But the argument falls if one overthrows the genuineness, e. g., the Mosaic authorship of the Pentateuch, as the Higher Criticism claims to do. Hence the outcry against it. But the alarm and outcry are needless. The argument above sketched is a false style of argument. What is to be depended on as the real argument for the divine authority is the testimony of the Holy Spirit, who effects a change in a man's knowledge when he is converted and continues to illuminate his mind with the light of God and in that light he sees without argument that the Scriptures are the Word of God. This is the ground on which the average Christian accepts the Bible as having divine authority. The same is true of historic Protestant theology till recently. Luther and Calvin distinctly hold such a doctrine followed by other theologians, till it is incorporated in the Westminster Confession, and appears in the writings of Edwards. This argument has been, to our loss, replaced by the rationalistic argument. If the higher criticism can destroy the latter and help give us back the former, it will be a blessing, although in disguise. Criticism is legitimate, for it is the search for the truth about the authors of the Bible. It rightly follows the canons of historical investigation, though it must grant the presence of the supernatural in Biblical History if the facts show it. It must avoid the *a priori* methods. Taking Schultz who has written an "Old Testament Theology" on the basis of the Higher Criticism, a follower of Wellhausen's school in general except that he is an earnestly religious man, though a radical reconstructionist of the traditional Biblical History, the results of a careful investigation of his views of theology show that, so far as the influence of the Higher Criticism is concerned, the great mass of divine doctrine is left untouched and unimpaired. We should not fear but rather adopt toward Higher Criticism the attitude of candid, patient investigation, or at least patient waiting, till the evangelical critics have brought in their results.

A cool, candid and reassuring discussion which adopts a novel method to test the results of the bugbear of the so-called "Higher Criticism,"

\* By Rev. Professor Frank H. Foster, in the *Magazine of Christian Literature*, Aug. 1891, pp. 257-263.